TRUTH
UINDICATED

Being An

ANSVVER

To the high flown Fancies of *John Perrot*, (known by the name of a *Quaker*) in a Paper with this Inſcription, to all BAPTISTS every where, or to any other who are yet under the ſhadows and watry Element, and are not come to Chriſt the ſubſtance. Wherein is laid open the airy vain Fooliſhneſs, if not Blaſphemouſneſs of his words covered over with ambiguous and doubtful tearms, unto all unbiazed and rational men.

But I will come unto you ſhortly, and will know not the ſpeech of them that are puffed up, but the power. Cor. 4. 19.

Whoſoever tranſgreſſeth and abideth not, in the Doctrine of Chriſt, hath not God, he that abideth in the Doctrine of Chriſt, hath both the Father and the Son, 2 Epiſtle of John, 9.

Take heed that the Light, that is in you be not darkneſs, Luke 11. 35.

By *Randall Roper*, a Servant of Chriſts.

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BRITISH MUSEUM

To the Reader.

Although I am not ignorant of the prejudice, which a Subject of this nature, hath upon the minds of many men, and likewiſe conſcious of my own inability to ſuch a work; yet notwithſtanding I ſhall not omit Writing, according to the meaſure of the Tallent that the Lord heth given me, in regard of that encouragement that I have met with from the Lord, to this work ſince I firſt thought on it, I ſhall intreat and beſeech thee in the fear of God. to read with an unbiazed affection, and not to be raſh in judging, but on the contrary, be fond like thoſe Bereians *that were more noble than thoſe of* Theſelonica, *and the reaſon is there rendred, becauſe they ſearched the Scriptures, whether thoſe things were ſo or no, alledged by the Apoſtle* Paul, Acts 17.11. *I am neſeſſiated to ſay as* Laban *ſaid to* Jacob, *(in an other caſe) it muſt not be ſo done here, the ſhort volume that I intend to comprize, what I ſhall write at this time is ſuch, that it will not bear a long Epiſtle; and therefore I ſhall with as much brevity as I can give you my reaſons of anſwering that Paper: although I think there is abundance of folly at the beſt, if not lies, as ſhall be made manifeſt, firſt reaſon that conſtrains me, is the reſtleſs condition of the People called* Quakers, *in giving them up and down, to People that they think, there is any hope to work upon together with that high confidence they have of it, as an Oracle of God, and that which cannot be anſwered; when it is nothing leſs than the ſenſeleſs Prophane, and diviſed words of a brain-ſick-apoſtate. Secondly that high eſtimation they have*

of the Author of that Paper, insomuch that I have been told of two of his judgment (which I am sure they will own) that he had as great a measure of the Spirit as ever man had, and that he had talked face to face with God, as a man talketh with his friend, and several other things of a like tendency which would be too tedious to insert which I have cause to think, nay believe are lies, therefore my Friends who ever you are that desire to abide in the Doctrine of Christ, having respect to all his Commandement that you may experience Communion with the Father & the Son: you have cause to praise him, magnifie the name of your God, that hath so given up and in the way of his justice (which men hath so honoured) that as he is a rageing wave of the Sea, so he hath foamed out his own shame. Secondly, we have cause of sorrow that any poor souls that aims at the glory of God, should follow such Teachers. And so I shall leave, but shall continue my Prayers, that the Lord would keep his Children and Babes from that deceit, and that the Lord would grant some that are already turned after Satan, *Repentance, to the acknowledging of the truth, which is the end and aim of him that desireth truth may flowrish, and that errour and darkness may be done away.*

RANDAL ROPER

2 AP60

God

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To the high flown Fancis of *John Perrot*, (known by the name of a *Quaker*,)

GOd who at ſundry times, and in divers manners, hath in times paſt ſpoken to our Fathers, by the Prophets, hath in theſe laſt daies ſpoken unto us, by his Son even the Lord Jeſus, who hath told us that falſe Prophets ſhould ariſe *Mat.*24.24. and by the Apoſtle *Peter* whom he did in a ſpecial manner Authorize, to feed his Lambs and Sheep *John* 21.15. who hath told us that as there were falſe Prophets among the people, even ſo there ſhall be falſe Teachers amongſt you, who privately (mind that) ſhall bring in damnable Hericiſes denying the Lord that bought them, and bring upou themſelves ſwift deſtruction; and many ſhall follow thoſe preniſcious waies, by reaſon of whom the way of truth ſhall be evill ſpoken of, whether this Scipture is not in a great meaſure fulfilled by the People called Quakers? I will leave the impartial Reader to Judge, for thoſe that deny the Doctrine of Chriſt do privately, and coverdly deny Chriſt, but they do deny the Doctrine of Chriſt, therefore do privately deny Chriſt, that they do deny declare as uſeleſs the Doctrine of

Christ is manifeſt, and ſhall be made manifeſt, and that the truths of the Goſpel is evill ſpoken of by reaſon of them, experience doth teſtifie, is it not the cry of the People, you firſt turn Annabaptiſt and then Quaker, you do not continue in what you firſt take up? But becauſe I deſign brevity, I ſhall come to the words of this ſubtil deceiver, who is pleaſed rather with emminancy of words, then pregnancy of reaſon. That you may know his words they are in a different caracter from mine, which I am neceſeſiated to inſert becauſe I may not beat the air, if any be offended at my writting by way of argument I know not any way, to demonſtrate things beter than that, in this critiall age if I did I would take it, the Auther of that Paper is confident in his aſſertions but prov eth nothing but I do intend to prove what I ſay by the Scriptures of truth, and in order to the words I ſhall take this way. Firſt by taking a Veiw of the expreſe words by him ſpoken, and ſhall give particuler anſwers. Secondly I ſhall anſwer that which I apprehend to be his drift, and aime in what he ſaith, and that is to lay low, extenuate, and make void the two Ordinances of the Goſpel to wit Baptiſme and the Lords Supper, or breaking Bread and drinking Wine in remembrance of Chriſts death, not to be uſed by ſuch, as are come to Christ the ſubſtance wherein I will ſhew the duration, continuation of Baptiſme and the Lord Supper, untill Chriſt ſhall come himſelf or perſonally, which is all one, and that the coming of Chriſt by his Spirit, into the hearts of his people, doth not put an end to theſe two Ordinances, and ſhall anſwer ſome Objections.

Firſt, then he begins with this inſcription.

To all Baptiſts every where or to any other that are under the watry Element, and are not come to Chriſt the ſubſtance.

This inſcription is full of ambiguity and doubtfulneſs, if he means by watry Element, water Baptiſme and by coming to Chriſt the Subſtance, the coming to Chriſt the Subſtance the coming of Chriſt, by his Spirit, and if he means that none of the Baptiſts, that do own Baptiſme to be a Principal of the Doctrine of Chriſt are come to Chriſt, or Chriſt come

to

to them. I anſwer, that it is a Lye, for many with my ſelf can experience his coming by his Spirit into our hearts, and yet we dare not let go the Ordinances of Chriſt, and this we have the ſure Word of the Lord to all ſincere hearted Souls, that have reſpect to all the Commandements of God and of Chriſt, whoſoever abideth in the Doctrine of Chriſt hath both the Father and the Son, that is Fellowſhip by the Spirit, and that this is a Doctrine of Chriſt, ſee *Math.* 28. 19, 20. *Go yee teach all Nations, Baptiſing them in the Name of the Father, Son, and Holy Ghoſt, Teaching them to obſerve all things that I command you, and Loe I am with you alway unto the end of the World,* I ſhall have occaſion anon to treat more largly upon this Text, therefore I ſhall not now, but you may ſee plainly, and manifeſtly, that it was to be practiſed in all Ages, in all Nations, and therefore this I ſay, and teſtifie in the Lord Jeſus, that they that do keep cloſe to the Ordinances of Gods Houſe, and do adorn it by any Holy Converſation, they are come to Chriſt, and Chriſt is come to them by his Spirit, which is all the coming that is promiſed on this ſide the Grave, in an unchanged condition, as to their Bodies, If thou wouldeſt perſwade the World that a perſon cannot own water Baptiſme, & have the Spirit of God, thou art found a falſe Witneſs, I ſhall ſhew anon, though perſons had the Spirit of God, yet was to paſs under, and obey that Ordinance of Water Bpatiſme he begins.

God dwelleth in deeps bottomeleſs beneeth your Element of Water, whence he is utterly departed, for it was too ſhallow for him, and his incomprehenſible Majeſty, liveth and raigneth farr above your cloudy Heavens, which comprehended not but darkned his Brightneſs.

In which words inſtead of Proof, there confident aſſertions and inſteed of ſound Arguments to prove what he ſaith; he maketh uſe of Retorical ſentences to deceive the Heart of the ſimple, therefore I beſeech you that fear the Lord to conſider how he beats the Aire, or elſe tells a manifeſt Lye, If he means God dwelleth not by his ſpecial Preſence in the Element of Water, ſimply as water which I may ſafely take ſo, becauſe he

calleth

calleth it your Element of Water, then it is beating the Aire for who ever asserted any such thing, I never heard the Baptist assert any such thing, neither is he able to prove they Preach any such thing; but if he meanes that God is not present with his People in the Administration of Water Baptisme, then it is a Lye, for the Promises of the Lord are sure, he is God that cannot Lye, and his counsel must stand, who hath promised in the Administration of that very Ordidinance he will be with them to the end of the World, *Loe I am with you to the end of the World*, *Math.*28.20. I shall not enlarge because of several Books which are yet extant, wherein this truth hath been commended to the Consciences of men, I would fain know of the Author of that Paper? whether any men hath cloudy Heavens which may be appropriated to them, for sayeth he your cloudy Heavens. Oh thou private subtile, and close deceiver, when thou writeth again (this I say to thee not to sturr up that Spirit of Errour, in thee God knows my entent, but if by any means it might awaken thee to return to the Lord from whence thou art deeply revolted) write plainly that there may not be double meanings on thy words, for know this that truth needs not doubtful words, to hinder the bright Arrours to shine unto men, but if he means by Heavens any coverings that are not of Gods alowance such as are forbidden, *Isa.* 30.1. We say so too, and if so doth he not beat the Aire? when the person that he writeth to own no such thing as he speaks of, and he further saith.

He hath given them for a day of fire, and your old Earth for a Consumption in their flames.

If he meaneth by our old Earth, the Earthy mindedness of Professors of the Truth, then it may be read that God will cast his Ordinances into the fire, that the sins of the People may be consumed, though God may and doth cast his People into the fire, yet he doth not use to cast his Ordinance into the fire, but I find that though some Professors grew weary of the Ordinance of God by Earthly mindedness, as in *Mal.* 3.14. *Saying, It is in vain to serve the Lord*, and what

what Profit is it that we have kept his Ordinances; and that we have walked mournfully before the Lord, what doth the Lord do not destroy his Ordinances and Statutes, but on the contrary, commandeth the Observations of them, *Mal.* 4, 4. *Remember ye the Law of Moses, with the Statutes and Judgments*, that the Lord doth not take that way that this notioneſt Dreams of, take this reaſon; That wherein there is no Droſs, that is not to be caſt into the fire, but there is no Droſs in the Ordinances of the Lord; therefore not to be caſt into the fire, every Ordinance of the Lord is pure, therefore doubtleſs it ariſeth from impure hearts, to ſay they muſt be caſt into the fire; conſider this and hide the word of God in your hearts, that you ſin not againſt him.

He further ſaith, you eat Bread and drink Wine, as the Iſraelites *did* Manna *and Water, and yet in unbeliefe dyed in the Wilderneſs, you reſt in ſhaddows, like the unbeleeving* Jews, *though you know that in them you are but in the Touching, Taſting, Handling of the things that Perriſh with the uſing.*

I do anſwer that the viſible Forms of Bread and Wine do remain, and are not Tranſubſtantiate, yet, this let we tell you by the word of the Lord, that we do by faith in that Ordinance pertake of the Body and Blood of Chriſt, *Take ſaith Chriſt, This is my Body, drink you all of it, this is my Blood of the new Teſtament, Math.* 26, 26, 27. And though we practiſe the Ordinances as they were delivered, yet we live upon Chriſt in them, and though I can not ſay every one diſcerns the Lords Body, that eats the Bread and Drink the Wine, for that was not found in the Church of *Corinths*, which is manifeſt by what the Apoſtle ſaith, 1 *Corinth.* 11. 29. *For he that eats and drinks unworthly, eats and drinks Damnation to himſelf*, not diſcerning the Lords Body for this cauſe ſome are ſick, *&c.* From which words it is plaine, that ſome did not diſcerne the Lords Body, but did take it as common eating and drinking, and that the Lord was angry for ſo practiſing that Ordinance, but the faithful Souls that come rightly qualified, diſcerne the Lords Body, and eat the Lords Body, and drink his Blood, and therefore for to ſay, that ſhall periſh, to wit, the Body of Chriſt, and the Blood of Chriſt is Blaſphemie, it is my Souls deſire that as the Lord hath made me ſenſible, would make me more and more ſenſible of the Wretched, Blind, and Lame condition of ſuch Souls that ſpeak evil of the Body and Blood of the Lord; Oh that my words might be acceptable, that I might perſwade ſome poor Souls from perverting the right way of the Lord; that the Body of Chriſt doth not periſh, ſee *Pſal.* 16. 10. *Neither thy Holy one to ſee Corruption*, which all agree is ment of Chriſt, and that the Blood of Chriſt doth not periſh, ſee 1, *Pet.* 1. 18.

Where the Apoſtles doth oppoſe the Blood of Chriſt to corruptable things, as things that periſh with the uſing. Oh that private Indignity, Emulation, and Hatred they have to the Blood of Chriſt, which I have cauſe to ſay, not only from what is here ſaid, but from an other Teſtimony, from one *Rob. Greſinham* (who I am ſure they do own) ſaid he, doth thou think, that the Blood of Chriſt, that thou mighteſt have taken up in thy hand, can waſh away Sin, there is one beſides my ſelf to teſtifie this, if out of the abundance of the hearts the Mouth ſpeaketh, then ſurely there is very Low and Contemptable thoughts of the Blood of Chriſt in the heart of that Perſon that dares ſpeak ſuch Contemptable words, ſurely the Fountaine from whence ſuch ſtreams do Flow, is not a pure Fountaine, and is much contrary to what the Apoſtle *Peter* beleeveth, he calleth it pretious Blood, conſider this you that forget that Fountain, that you was waſhed, and cleanſed by, if you was ever waſhed, *Who hath waſhed us in his Blood, Revel.*1.5. I would fain know of thee (oh thou high Flown talker) whether the Apoſtle *Paul, Gal.*2.21,22. When he exhorteth (from whence I ſuppoſe you borrow your Expreſſion) *Not to Touch, Taſte, Handle, which all are to periſh with the uſing*; whether he meaneth the Ordinances belonging to *Moſes* houſe, as the Ordinances belonging to Chriſts houſe, or thoſe that God did command by *Moſes*, ſurely I beleeve & have ground ſo to do, that they are thoſe that was commanded by *Moſes*, for ſaith the Apoſtle, they were ſuch that were againſt us, ſuch as Chriſt nailed to the Croſs, and if ſo, then is it not wreſting the Scripture to apply it to the Ordinances of Chriſt in the Goſpel, and whereas you ſay, we reſt in ſhaddows, it is poſſible it may be true in ſome that profeſs the Truth, they may hold it in unrighteouſneſs, as the Apoſtle ſaith, ſome did in his time, but this I can ſay, that thoſe that the Lord hath intruſted with the work of the Miniſtry, do Perſwade, Exhort, and Entreat poor Souls that have laid a good Foundation, *That they goon to Perfection according to that, Heb.*6.1,2. And this there Exhortation (in the fear of God) hath nor come in Word only, but in Power, and Strength upon our Souls, ſo that many can ſay with the Apoſtle *Paul, Phil.*3. From the 10. To the 15. *Not as though I had already attained, either were already perfect, but I follow after*, &c. And further I preſs towards the Mark of the high Calling in Chriſt Jeſus, and therefore I would perſwade all that own that Paper; that if they know any that are in ſuch Condition, to be perſwading them not to reſt in it, for it is dangerous to hold the Truth in Unrighteouſneſs, likewiſe not to lay it as a general Aſpertion upon all that walk in the way of the Lord, and are as much for purity of Life, as purity of Ordinances, and do deſire to keep the Forme and Power together, and not to disjoyne that which God hath joyned,

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leſt they be found Sinners, I would have no Soul to think becauſe I am upon this Subject, that I am not for purity of Life as well as Obedience to the Ordinances of Gods Houſe, I am as free to bear a Teſtimony againſt an evil Converſation as corrupt Principles, yet not to let them paſs, but to contend earneſtly for the Faith once delivered to the Saints, he further ſaith.

We are in the true Water and Blood which waſheth the Soul, and Baptiſeth, Dippeth, and Plungeth the Conſcience, and cleanſeth it from all Sin, which leads into the Heavens where God dwelleth, and we eat and drink the true and real Body and Bleod of the Lamb & hereby we know it, becauſe it nouriſheth us, and giveth us Bleſſed growth, in the Life and Inocency of the Lamb, whieh was with God before ſhaddows were, and henceforth we in it have paſſed and left them all as Images of Gold and Silver to be caſt to the Moles *and to the* Batts *for ever.*

It hath made me affraid to ſpeak ſometime againſt ſuch a People, that ſhould declare ſuch things as being waſhed from Sin, as being lead and having Bleſſed growth in the Life and Innocency of the Lamb, and ſuch like expreſſions, but upon conſideration I am confident both to ſpeak and to Write (although I deſire to own any thing of the Lord in any profeſſion whatſoever,) becauſe I find the Apoſtle *Paul* propheſing, there ſhould be a people Declaring things that are not ſo, concerning their own State and Condition, 1 *Tim.* 4.2. *Speak Lyes in Hypocriſie, having their conſciences ſeared with an hot Iron, Speaking Lyes in Hypocriſie,* That is declaring they have Communion with God, and are waſhed from Sin, and have Growth in the Innocency of the Lamb & ſuch like, when it is not ſo, that Perſons may have a high Eſtemation of them when it is not ſo, neither is thoſe things found in them, and I will prove he ſpeaks Lyes in *Hypocriſie*, although I do remember that Water is put for the Spirit, as *John.* 7.38,39. *He that beleeveth on meout of his Belly ſhall flow Rivers of living Water, but this he ſpeaks of the Spirit.* But when *John* ſpeaks in that place, that he alludeth unto, 1 Epiſtle of *John* 5.8. *There are three that bare Record on earth,, the Spirit, the Water, and the Blood.* That it cannot be the Spirit, (not that I beleeve he hath the Spirit; no, for this I Teſtifie, that he that hath the Spirit of God, ſaith not that he hath caſt the Ordinances of God to the *Moles* and to the *Batts* for evermore,) my reaſon is this, becauſe the Spirit is one of the other two, and therefore it is undoubtedly Truth that it is not the Spirit, therefore it muſt be Water that is uſed in Baptiſme, and if ſo ? is not his words a manifeſt Lye, when they diſown, make void, and declare as uſeleſs that Ordinance of Baptiſme, nay ſay themſelves here paſſed through and left to be caſt to the *Moles* and to the *Batts.* ! Oh the Contradiction that is in that Paper; and whereas they ſay

they eat the true Body and Blood of the Lord, this will be nothing lesse then a Lye.

Take this argument founded upon the Scriptures of Truth, if Christ hath instituted visible forms, to wit, bread and wine, when persons do by faith pertake of the body and blood of Christ, then those persons that do not pertake of the visible forms, can not partake of the Body and blood of Christ, but Christ hath instituted bread and wine to be pertaken of, when persons do pertake of the Body and blood of the Lord, therefore those persons that do not pertake of the visible forms, cannot pertake, that is to say, eat and drink the Body and Blood of the Lord, that which will be questioned is whether persons must pertake of Bread and Wine, when they do pertake by Faith of the Body and Blood of Christ? which is plain *Mat.*26.26.27,28. *Mark* 14.22.23. *Luke* 22.19.20. agree all in one I shall repeat onely that which *Mathew* writteth, *and as they were eating Jesus took Bread and blessed it, and breake it, and gave it to his Disciples, and said take and eate this is my Body, and he tooke the Cup and gave thanks, saying, drink you all of it for this is my Blood of the* [illegible] *Testament shed for the remission of sins*, you see what way Jesus C[illegible] taketh in order to their eating the Body & Blood of Christ, he gives them Bread and Wine, and this must be granted Christ did nothing in vain that needed not be done, now if it had been the mind of Christ, that they should, have eaten his Body and drink of his Blood without eating the bread and wine, he would not have given them to his Disciples, therefore let none be wise above what is written, this I say, that I do not find in all the Scriptures of the New Testament, that any person did eat the Body and blood of Christ, but those that did pertake of the visible forms, but I would not be mistaken, for I do beleive that it is not the want of Ordinances, but the contempt of Ordinances, that condemneth; for in daies where his Ordinances cannot be injoyed the Lord hath been, and will be to his people, that in the want of Ordinances, and without Ordinances as he is to them in the use of them, but that cannot be pleaded now in this day of light, the Lord commands obedience to all his Ordinances, and will not hold men excused that lives without them, see *John* 3.19, Oh let not the meanest of the Commands of God to carnall reason be a means to hinder thee from the practise of them, for it is matter of commendation to keep the Ordinances as they were delivered, 1 *Cor.*11. 2. *and whereas he saith, we know it because it gives us blessed gronth in the life & innocencie of the Lamb*, if that which they say they know by that they are in the water and blood, and that they eat the body and blood of the Lamb. If that be not true then we may conclude that the things are

not

not true, now I ſay, though you do that which is right and juſt between man and man, (although that is not found in all your Principle) yet this is fare ſhort of the innocency of the Lamb, the innocency of Chriſt appeared in his, in that he ſtooped to the meaneſt of Gods Commands to carnal reaſon as *Mat.* 3. 15. *Suffer it to be ſo for thus it becomes us to fulfill all righteouſneſs*, if any perſon might have been exempted from the obedience of that commandement, Chriſt might, yet he takes a painfull journey to that end to be Baptiſed of *John*, that he might not only be a commander, but a leader to his People, Secondly his innocency appeared in that he doth not prove himſelf to be the Son of God, only by the ſigns and miracles which he did, though he had the ſpirit without meaſure, but by the Scriptures and ſaith had you beleived *Moſes*, you would have beleived me, for he wrote of me, *John* 5, 46. and though Perſons are to honour the Son, as the honour the Father, yet ſuch was the innocency of Chriſt, that he exhorteth them to ſearch the Scriptures and gives theſe two reaſons. Firſt, they was ſuch that in them they did beleeve, was taught the way to eternal life. Secondly, not only becauſe it was that they owned & beleeved that there was ſuch vertue in them, but it was ſo in Chriſts account, for ſaith he, they teſtifie of me, they declare of me, *John* 5. 35.

As if he ſhould ſay, if you queſtion whether I am ſent of God, whether I am the Chriſt of God, ſearch the Scriptures you ſhall find I am ſo, they teſtifie of me, and further, adds an impoſibility of beleiving on him, if they did not beleive *Moſes* writings 47. *verſe* he did not ſay, turn to the light within, and that will ſatisfie and that will Teſtifie, no he doth not ſay as the Author, of that Paper, that the light within is the alone ſalvation of God, and therefore for perſons to ſay they are nouriſhed in the life, and innocency of the Lamb, and to lay low the Scriptures of Truth, not to be the rule to walk by, and that which will not deceive that which doth witneſs whether Doctrines be Truth or Error, they that ſay this is not true, are not in the innocency of the Lamb. For how ſhal any thing, or Doctrine be tryed, if we have not aſſure word of prophecie, one man ſaith by his preſent light within, ſuch a thing is an error, another ſaith by his preſent light within, that thing is truth, therefore of neceſſity there muſt be ſome thing to inlighten which is ſure, therefore ſaith *David* thy word is lamp to my feet, and a light to my path, *Pſal.* 119. 105. Oh therefore ſearch and mediate in the word of God, that is to ſay, the mind of God contained in Scripture, and be calling to the Lord for his Spirit, that thou maiſt have a right underſtanding, be not puffed up, and think you are in the innocency of the Lamb, when it is not ſo;

but this is the will of God concerning you, what you ſearch the Scriptures for they teſtifie what Chriſt would have his Diſciples do, and if you would be Diſcipies, then walk according to his Commandement contained in Scripture.

I would hope that there is ſome of you that love the Lord, let your love be manifeſted in this that you have reſpect to all the Commandements of the Lord, be not partial prefering one thing before another, 1 *Tim.* 5.21. But reſiſt *Satan* in all his deeps and wills, which he hath halled you into, though ſome of you be ignorant of it, ſurely you may have an holy converſation to wards men, and yet walk in the worſhip of God blameleſs, and let the form and the power be kept together, bear with me and be not raſh, and give not way to that Spirit of errour that will be getting up in you, and let my words be acceptable unto you, to this end, to own the Scriptures of the Prophets of Chriſt and his Apoſtles, which is able to make the wiſe to Salvation, through faith in Chriſt Jeſus, 2 *Tim.* 3.15, and not to contemn them as is uſual, as one ſaid to me, (which I am ſure they owne), when I ſaid I had the word of God, the Scriptures of Truth in me. he asked me whether I had ink and paper in my heart! Oh, that ſuch expreſſions might ceaſe from amongſt you, I would fain know from any one of you, whether all the Commandements contained in Scripture, whether ſpoken by the Lord himſelf, or by his Prophets? or by his Son Jeſus? or by his Apoſtles which are not yet abrogated by the death of Chriſt? are not the duty of the People of the Lord to obſerve and obey? and whether the Commandements of God are of leſs vertue becauſe they are written? then if Jeſus Chriſt did immediately ſpeak them unto us, and whereas you ſay we have paſſed through, and left them, this is no wonder (if I may be certain in any thing what you mean by your expreſſions, I may in this, that you mean Baptiſme & other Ordinances of Gods Houſe) for the little number receiving Truth, and the few of them that do receive the Truth continuing in it, it is an argument to me, we are in the Truth, rather than otherwiſe, for ſaith Chriſt, *Fear not little flock, for it is your Fathers good pleaſure to give you the Kingdome.* Luke, 12.32. It is not only ſo now, but it was in the time while Chriſt was perſonally preſent, many left him, and walked no more with him, *John* 6. 66. And this is what is propheſied of 2 *Theſ.* 2.3. *Let no man deceive you, for that day ſhall not come except there come a falling away*, and ſaith the Apoſtle to *Timothy*, ſome ſhall depart from the Faith, but let us inquire into the reaſon which the Servant of the Lord *Paul* gives.

The firſt Reaſon, 2 *Theſ.* 2.11.12. Is becauſe they received not the Truth in the love of it; and this hath been the reaſon of ſome falling away

way, and receiving ſtrong deluſions, for it hath been confeſſed to me by one of that Principle, that ſhe did ſubmit to the Truth, to wit, Water-Baptiſme, becauſe others did ſubmit to it, becauſe it was in faſhion; and if any of your Conſciences condemn you in this, God is greater than your Conſciences, and knows all things; repent of that your wickedneſs.

The ſecond Reaſon which the Apoſtle rendreth of perſons falling away of receiving ſtrong deluſions, is becauſe they had pleaſure in unrighteouſneſs, it is poſſible that ſome may receive the Truth in the love of it, and yet in time looſe their firſt love, and take pleaſure in unrighteouſneſs, and ſo looſe their peace, and ſo run to airy notions of things that they may get peace, which is not the true peace of God, and this I find not only by the Scriptures of Truth, but from their own expreſſions, ſome of them hath ſaid to me, that they had not peace, though at the firſt they had it, and that they lived contrary to their conſciences, for ſome years before they received that which they call Truth, Oh! that they would juſtifie the Lord in his giving them up to believe ſtrong deluſions, and take ſhame to themſelves, for doubtleſs, the Lord will not be mocked, for what they ſow that they ſhall reap, and though the way of God, is at this day called Heriſie, and hath been ſo in daies paſt, yet know this, that Heriſie is a fruit of the fleſh, as well as prophaneneſs in converſation, and if you live and allow your ſelves in it, you ſhall dye, not only a natural death, but the ſecond death; dear ſouls who are much upon my heart, that have no ends but to glorifie God, in what you do. know this, that the Devil can transform himſelf into an Angel of light, and this I ſay to you, by the word of the Lord, that if men have never ſo much outward holineſs upon them, if they perſwade you to forſake any of the Commandements of God, do not believe them, as you will anſwer it at the great day of the Lord, read *Galatians* the firſt Chapter, and let your Souls tremble at the word of the Lord, now that, it is the word of the Lord, or the mind of the Lord which is all one, which the Apoſtle *Paul* writeth, ſee 1 *Cor.* 14. 37. *If any man think himſelf to be a Prophet, or a ſpiritual man, let him acknowledge the things that I write to be the Commandements of the Lord.* Oh! that you of the Miniſtry (as you are called) would conſider of this Scripture, and not to appropriate that to your own Books, which you will not allow the Scriptures, and for you that ſay, you went away becauſe of the carnality of ſome Profeſſors, you ought to indeavoured their reformation, and if not to have dealt with them according to the rule of Chriſt in that caſe, and not to have forſaken the truth upon that account, return, return to the Lord and the Truth, and you will find many amongſt the Baptiſts as willing to own any thing that is of God, as you can be to perſwade them.

He further ſaith, for know ye where God is preſent, there needs not a repreſention of him by any thing; and where the eternal Fountain of all vertue is ſet open, there needs not digging of other Wells for Water, turn therefore to the light within; the Conſcience which is able to Baptiſe, and waſh your Souls from all Sin, and make Rivers of living Water flow out of your belly, which light is the alone Salvation of God, he that loveth it and obeyeth it, ſhall know it. In anſwer to which I know not any Baptiſt that doth practiſe or doth ſet up any thing to repreſent God, but hath renounced thoſe hidden things of darkneſs, and if ſo, doth he not beat the Air when thoſe perſons that he writeth to, doth not own any ſuch thing, but if he means where God is preſent, there needs not outward forms in his Worſhip, as Water in Baptiſme, and Bread and Wine in the Lords Supper, then it is not true as to Baptiſme, that there muſt be Water, I might give you many Scriptures, yet I ſhall only give you but one becauſe it is full & pregnant, *Acts* 10.47. *Can any forbid Water, that theſe ſhould not be Baptiſed, which have received the Holy Ghoſt as well as we?* For Bread and Wine in the Lords Supper, ſee *Mat.* 26. 16. He took Bread and ſo likewiſe the Cup, compared with *Luke* 22. 19. 20. And therefore let none deceive you with vain words, and whereas he ſaith, turn to the light within, which is able to Baptiſe, waſh from all ſin, and further ſaith, it is the alone Savation of God, ſuch an exhortation we find not in all the Scriptures of Truth, if every man is to turn to his preſent light within, is not this to make ſeveral Sects and opinions in the World, which they ſome time cry out of, would it not be more agreeable to the Truth, to exhort them to take heed, leſt the light within be not darkneſs, that which may be darkneſs that is not to be turned unto as a rule to walk by, but the light within may be darkneſs, therefore not to be turned unto as a rule to walk by, *Take heed* ſaith Chriſt *that the Light in you be not darkneſs,* Luke 11. 35. But we find the Prophets, Jeſus Chriſt his Diſciples and Apoſtles commanding and exhorting Souls to obey the commands of the Lord, the Prophets under the Law, exhort the People to keep the Law of *Moſes,* Chriſt exhorteth to keep his Commandements, *If you love me keep my Commandements, John* 14.15. Which are now recorded in the Scriptures, and ſo the Apoſtle *Paul,* this I ſay to you by the word of the Lord, that thoſe that are aſleep, &c. that is to ſay, by what the Lord hath ſaid; I tell you theſe things by which is now recorded, *Mat.* 24. 38. 39, 40. So the Apoſtle *John,* 2 Epiſtle 10. If there come any unto you and bring not this Doctrine, receive him not, neither bid him God ſpeed, what Doctrine he tells us the Doctrine of Chriſt his ſayings, Precepts, Commandements which are now recorded in the Scripture of Truth, becauſe of the ſhortneſs of the

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Volume, I cannot ſhew you concerning all the reſt of the Apoſtles, how they had an eye to what was written in what they write, and therefore in a word, there was never any true Prophet or Jeſus Chriſt or any of his Diſciples and Apoſtles, but did make it their buſineſs to provoke perſons to keep the Commandements of God, and that there was never any of the Faithful Servants of the Lord did eſteem the Commandements the worſer. becauſe brought to them in writing, this I ſay, by the Teſtimony of Scripture, that the light within hath carryed Perſons to do that which was not acceptable in the ſight of God, nay to do that which was very offenſive to God, even to perſecute his People, ſee this in the Apoſtle *Paul*, before converſion I thought within my ſelf, I ought to do many things contrary to the name of Jeſus of *Nazereth*, *Acts* 26.9. from whence you may ſee that he did follow his light within, in perſecuting the Church of God; and ſaith Chriſt, *thoſe that kill you, ſhall think that they do God good ſervice*, from whence you may plainly ſee, they ſhall follow their preſent light within, in killing the Saints; therefore I would exhort all to this, that they will labour to get their conſciences rightly informed by the word of the Lord, that is to ſay, his precepts, and promiſes, and threatnings of the Lord, and then be zealous according to their light within, and not before, for know ye, that the conſcience is a light of acceptation, and not a light of information, until it becomes inlightned, and whereas he ſaith, *It is the alone Salvation of God*, it gives me to believe that he is of the ſame mind with *Nicholas Blith* (one of his principle) who did aſſert before a Congregation of People, that his obedience to the light within, did make attonement for Sins that are paſt, therefore this I deſire to ſpeak unto you in the fear of the Lord, to deſire you to conſider of ſuch expreſſions, whether ſuch expreſſions do not plainly and manifeſtly declare, that Chriſt dyed in vain, if Juſtification, freedome from ſin, is procured by our obedience, ſuch an opinion is damnable folly and weakneſs, for if it was poſſible to become as holy in nature and life, as the holy Angels, it would be very dangerous to reckon attaining vertue thereto, my ſouls deſire is that you would not get up in the vanity of your minds, and plead perfection when ſuch great imperfections remain in, you, ſee 1 *Pet.* 1.18. *For as much as we are not redeemed with corruptible things, as ſilver and gould*, but with the pretious blood of Jeſus Chriſt; and now I ſhall according to my promiſe, to the ſecond general thing, & that is to anſwer his main drift and aim, which is to lay low and make void the two Ordinances of the Goſpel, to wit, Baptiſme and the Lords Supper, and anſwer ſome Objections.

Firſt, then to Baptiſme, that it is to remain, continue, and be ſtedfaſt unto the end of the World, ſee *Mat.* 28. 18. 19, 20. Jeſus Chriſt after he

had accompliſhed the work of our Redemption, and was riſen again, and that the Father had conferred all power upon him in Heaven and in Earth, he gives out his commiſſion to his Diſciples, *go ye and teach all Nations, Baptizing them in the name of the Father Son and Holy Ghoſt, teaching them to obſerve all things what I command you, and loe I am with you to the end of the World.* Truly the very reading of the words doth evidence this to be Truth, to wit that Baptiſme muſt and ought to remain untill the end of the World, Such was the ſtate of the People of God under the Law, that if at any time they found the Law of God, though not ſpoken immediately to them, nay, though hundreds of years diſtance, ſo long as they was under that diſpenſation, did judge it their duty to do thoſe things that the Law required, as *Joſiah*, 2 *Kings* 22.23. Chapters, make appear when he had found the Law of God, he doth not ſay, it is true, ſuch things are commanded in the Primitive time, but they are not commanded me, he doth not ſay, it is true, we walk contrary to the Laws of God, commanded in Mount *Horeb*, but theſe things was not commanded us, they have been loſt, and we have been in a Wilderneſs condition, and now they do not belong unto us, no but he believeth that he was bound to obſerve thoſe Laws and commands as well as thoſe they was firſt delivered unto, and accordingly did ſet upon the work; and the Lord was well pleaſed with them, read theſe two Chapters, and the Prophet *Malachi*, though many hundred years after the Law was given upon Mount *Horeb*, yet is perſwaded that it is the Peoples duty to obſerve, *Mal.*4.4. *Remember the Law of Moſes with the Statutes and Judgments*, it was the duty of the People of God to keep theſe Laws and cerimonies until the coming of Chriſt in the fleſh; ſo it is the duty of the People of God to keep the commandements of Chriſt, until his coming in the glory of his Father with all his holy Angels. If any perſons can prove, which I am ſure they cannot, that there is another Prophet riſen, that the People of God are to hear as the appointment of the Father, then the commauds of Chriſt do ceaſe to be a duty, or elſe to remain while he comes to put an end to them, the Law of *Moſes* or any precept of it, had not ſuch adjuncts adjoyned to them, to demonſtrate it to be a duty until they come in the fleſh, as this precept hath to continue unto the end of the World, yet they did believe it was their duty, as hath been proved. But ſurely Jeſus Chriſt did foreſee, that men in the laſt dayes, ſhould queſtion his Commandements, and that ſome ſhould think, that antiquity did wear out the verity of them, he makes ſuch proviſion to ſhew it to be a duty, that thoſe that are not wilfully blind may ſee, and now according to what the Apoſtle *Peter* ſaith, 1 *Pet.* 3.15. To give a reaſon of my faith, I ſhall reaſon from the words of Chriſt, to clear the duration, continuation of Water-Baptiſme, take this reaſon or

argument,

argument, That which Christ hath commanded to be taught and preached in all Nations and in all Ages, and hath promised his presence with his people, in the Administration of, to the end of the World, that is to be taught, practised unto the end of the World, but Christ hath commanded Water-Baptisme to be taught and practised in all Nations, and all Ages, and hath promised his presence with his People in the due Administration of it; therefore Water-Baptisme is to continue, remain, unto the end of the World, that which some will question, is the middle proposition, that it must be practised in all Nations, is clear and evident saith Christ, go you and teach, and Baptise all Nations, what can be more clear.

Secondly, that it was to be in all Ages, that is as clear for all Nations, was not in being in that Age, therefore it is clear that he intends succeeding Ages, for saith he, teaching them with those that was to follow, and so every Age after another, whatsoever I command you, and that this was the mind of Jesus Christ, that it was to continue in all Ages, he takes away all doubts, and doth promise his presence not only to them, but to all succeeding Ages, *Loe I am with you to the end of the World.* Which is reason sufficient, that his people is to be found in the practise of, unto the end of the World, you may see, *Mark* 16. 16. Where he commandeth the Gospel should be preached to every Creature upon tearms of Faith and Baptisme, go and Preach the Gospel to every Creature, *He that believeth and is Baptized, shall be saved, and he that believeth not, shall be damned.* Every Creature that is in a capacity to be saved, was not in being then; this I say, to all such as kick at the Ordinance of Water-Baptisme, that it cannot be proved by the subtillest deceiver at this day, that Christ hath promised his presence to any thing longer, than the thing or command is in being, if not, which doubtless is true, whether Baptisme in water, doth not continue unto the end of the World, seeing Christ hath promised his presence to his People in that very Ordinance unto the end of the World. Read, meditate, and let your souls tremble at the word of the Lord, *Loe I am with you to the end of the World.*

I shall answer Objections anon. I shall give you an other reason which I would have you consider of. That which is an instrumental cause of Remission of Sin, or washing away Sin, that is to continue unto the end of the World. But Water Baptisme is an Instrumental cause of Remission of Sins, or washing away of Sin, therefore it is to continue to the end of World. That Baptisme is so, see *Acts* 2.39. *Repent and be Baptised for the Remission of Sin, and that it washeth away Sin,* see *Acts* 22.16. *And arise, why tarry thou and be Baptised, and wash away thy Sins.* What can be more plain then this, that their Sins was remitted, washed away by repentence and Baptisme, and not by repentance only, for that *Paul* had

wrought upon him; yet was to be Baptiſed to waſh away his Sins, ſo that the birth of the Spirit, and the birth of the Water was to go together, ſee *John* 3.5. 1 *Pet.*3.21. Some will cavil, at the word Inſtrumental, but there is no reaſon ſo to do, for if the Spirit of God in Scripture doth reckon one thing to two ſeveral Cauſes, as it doth about Remiſſion of Sin, then it is to be underſtood two ſeveral wayes, for Remiſſion of Sin is rackoned to the Blood of Chriſt, *Revel.*1.5. *Who hath waſhed us in his own Blood.* And therefore I am neceſſitated to make this Diſtinction, and therefore that the Blood of Chriſt is the officient Cauſe of Remiſſion of Sin, and Baptiſme is an Inſtrumental Cauſe, with thoſe Companions (as I may ſay) Faith and Repentance, let not the meaneſt of the Ordinances of God to carnal reaſon, hinder any Souls being fitted for them to obey and practiſe them, Read 2 *Kings* 5. Chapters, Concerning *Naaman* and the *Syrian*, and conſider of it in the fear of the Lord, and know this, that what was written aforetime, was written for our Learning to ſhew the fooliſh things of God are wiſer then men, and that God will bring about great things by ſmall and contemptible means to reaſon, ſee *Gal.* the 3.27. What the Apoſtle ſaith of Baptiſme, *As many as have been Baptiſed into Chriſt, hath put on Chriſt.* That which brings unto Chriſt is needful at this day, and muſt continue unto the end of the World; but I have exceeded already what I intended, therefore I ſhall apply my ſelf to anſwer the Objections, hopeing what I have ſaid will be profitable to ſome, & conviction to all but thoſe, *Whoſe conſciences are ſeared with an hot Iron*; as the Apoſtle ſaith, ſome ſay that it is not water Baptiſme, but the Baptiſme of the Spirit, this Objection hath hardly the colour of reaſon, but ſome are confident, and ſay, where is Water? I anſwer, for as much as the Diſciples could not Baptiſe without water, water is implyed, but that it is not the Baptiſme of the Spirit, it is plain for it was ſuch a Baptiſme that his Diſciples were to Adminiſter, ſaith Chriſt, Go yee Teach & Baptiſe, and therefore not the Baptiſme of the Spirit, but that was never in the Power of the chiefeſt Diſciples of Chriſt to do, it was, & is, & ever ſhall be, only in the power of the Lord to Baptiſe with the Spirit, ſee *Luke* 9.13. Your heavenly Father will give his Spirit to them that aske him, *Turn at my reproofe, & I will pour my Spirit upon you*, *Pro.*1.23. *The holy Spirit which God hath given to them that obey him*, *Acts* 5.32. and 2 *Cor.*5.5. Who hath given us the earneſt of his Spirit, multitude of Teſtimony might be given for this, but I cannot ſtand upon it now; and therefore, ſee what *John* ſaith I Baptiſe with water, well but doth he not alſo Baptiſe with the Spirit; No, for ſaith he ſpeaking of Chriſt, *He ſhall Baptiſe you with the Spirit, with the Holy Ghoſt, and with Fire.* And ſo the Apoſtle *Peter* did practiſe it, even to Baptiſe with water, after Chriſt had

had given out that Commiſſion, *Acts* 2. 38. *Acts* 10. 47. *Who can forbid water, that thoſe ſhould not be Baptiſed, ſeeing they have received the Spirit ſo well as we.* Therefore I conclude that God the Father and Jeſus Chriſt, by him are the Sole Baptiſers with the Spirit, then it is of neceſſity water Baptiſme that he commiſſionates his Diſciples to diſpence, I find but three Baptiſmes at the moſt in Scripture; the Baptiſme of the Spirit they cannot Adminiſter the Baptiſme of afflictions, they ſurely are not to adminſter, to overwhelme one another in ſufferings, none I think will ſay they are to do, therefore of neceſſity it is water Baptiſme, an other Objection which I met with from ſome of that principle; ſay they, though it were water Baptiſme, 28 of *Math.* Yet it was the Baptiſme of *John*, which was then are long to ceaſe when that of the Spirit ſhould come in; I anſwer in briefe, becauſe I muſt draw to a concluſion, that the Baptiſme of water which is called *Johns* Baptiſme is no otherwiſe his Baptiſme then the Goſpel, which *Paul* preached was his Goſpel, and therefore when the Scripture calleth it the Baptiſme of *John*, it is the Baptiſme which *John* was made the cheif adminiſtrator of, and ſo the Law of God is called the Law of *Moſes*, and ſo I underſtand the Apoſtle *Paul*, *Rom.* 2. 16. When he ſaith, *That God ſhall judge men according to his Goſpel, (according to my Goſpel.)* That is to ſay, which I am appointed to preach, yet it was the Goſpel of Chriſt which he was to preach; and ſo I ſay, the Baptiſme that *John* did adminiſter, was Chriſts Baptiſme, *John* was either the ſervant of Chriſt, or the ſervant of the Devil, that muſt be granted, I hope none will ſay he was the Devils ſervant, then if he was Chriſts ſervant, then the ſervice which he did was Chriſts ſervice, and then ſurely his Baptiſme was Chriſts Baptiſme which he did Adminiſter and not his own, no otherwiſe than he was the cheif Adminiſtrator of it; conſider this you that run upon Airey Notions and fill your Belly with Eaſt Wind, which will not profit in the day of the Lord, and that it was the Baptiſme of Chriſt which *John* did Adminiſter is manifeſt, becauſe Chriſt was Commiſionated Authorized by the Father to Baptiſe with water as well as *John*, though it being an external water, he left the actual doing of it, to his Diſciples amongſt whom *John* was the cheif, or elſe ſeeing in commanded others to do it, and ſo Baptiſed by others, at leaſt, if not by himſelf, as *John* 3. 22. 4, 1, 2. His witneſs of himſelf, *John* 12. 39. Is it not true (if he had not Commiſſion from his Father ſo to do) which would be Blaſphemy to think, for he ſaith, that he ſpake nothing of himſelf, but as the Father gave Commandement, ſo he ſpake, and likewiſe as the Father gave him Commandement ſo he did, there are ſome circumſtancial difference between water Baptiſme before the Death of Chriſt, and Baptiſeme with water after the Death of

Chriſt

Christ, but this is undeniable that not only Christ did submit unto it, command his Disciples to dispence it, while he was with thee, & not only so, but doth Commission his Disciples to be observing of it unto the end of the World, after he was risen again, *Math.*28.19. And accordingly the Apostles did practise it in all the Primitive Church, and that the coming of Christ by his Spirit, doth not put an end of water Baptisme, see *Acts* the 10.47. *Can any forbid water that those should not be Baptised, seeing they have received the Holy Ghost so well as we,* where you may see the Apostle *Peter* makes it an Argument, that they must be Baptised with water, seeing they have received the Spirit! Oh why should you maintaine such opinions that are so contrary to the Spirit of God in his children in dayes past! Oh be not wise above what is written, for our Learning, but lie low and be not exhalted in your selves, see how contrary your Spirit, that you are guided by, is to the Spirit in that Apostle *Peter* was guided by, he saith, there is a necessity of water, who can forbid water if there be the Baptisme of the Spirit, you say if persons be Baptised by the Spirit, they need not be Baptised in water; consider of this in the dread of the Almighty, and now I will come to that Ordinance of breaking Bread, and drinking Wine, to shew forth the Lords Death untill he come, and will shew that the coming of Christ by his Spirit doth not put an end to that Ordinance, take this reason; That which doth shew forth Christs Death that is to continue while he comes personal or himself, but when we eate that Bread, and drink that Cup we shew forth the Lords Death, therefore it is to continue untill the personal coming of Christ, see *Gal.*3.1. *Who hath bewitched you that you should not obey the truth,* (What is the reason he rendereth) *Before whose eyes Jesus Christ hath been evidently set forth, Crucified among you,* which was no otherwise then the Lords Supper; I will add this Argument grounded with the Scriptures of Truth, that which in the doing of persons do pertake by Faith of the Body and Blood of Christ, that is to continue to the end of the World, but in eating Bread and drinking Wine, the faithful, the sencere hearted, do by Faith pertake of the Body and Blood of the Lord, therefore to continue unto the end of the World, for the first assertion, see *John 6.*35. *Except a man eat my Flesh and drink my Blood, yee have no Life,* now life is of absolute necessity, and therefore the means must continue to get this Life, and that persons do by Faith in that very Ordinance, partake of the Body and Blood of the Lord, see *Math.* 16.26. *Take eat this is my Body,* &c.

But in a word, what need I spend time in reasoning, from the benefits that it brings, but may only say thus, and who can deny it, what Christ commanded his Disciples, in that case is his Disciples duty to do at this

day

day, and that Christ did command, see *Mat.*26.26. *Mark* 14.22. *Luke* 22.19,20. *Take eat, this is my Body*, and that the coming of Christ by his Spirit, doth not put an end, to this Ordinance is manifest for the Church of *Corinths*, had the Spirit in a plentiful measure, did not come behind no Church, but was enriched with knowledge utterance, as you may see, 1 *Cor.* 1.7,8,9. 1 *Cor.* 12.7,8,9. and so forward, yet they did and ought nay was commended that they keep the Ordinances as they was delivered, 1 *Cor.* 11.2. and so in the 26 *verse*, *As often as you eat this Bread, & drink this Cup, you shew forth the Lords Death until he come.* Which of necessity must be an other coming than of his Spirit, for by that he was come to them already, but it is plain, that it was a coming, which they was not in the injoyment of, for saith the Text, *until he come*, but as it was said before that he was come to them by his Spirit, and now I have with as much speed as I could come to the end of what I promised, only I have a short word, or my mind in shortness to speak unto two sorts of People, to the People called *Quakers*, Secondly, to those that are under the profession of the Truth, according to the mind of God contained in Scripture. First, then to the People called *Quakers*, if any of you answer what I have writ in writing, do not wrest my expressions, for I have dealt ingeniously with you in answering that Paper, though it would be better for you to be silent then to speak evil of the way of God, if you do, I shall not promise you to answer, truly friends God is my witness, that what I have written is in tenderness of Spirit towards you, I beseech you to consider of it, and do not please your selves with airy conceits, but meditate in the Law of the Lord, that so you may hold fast the form of sound words, I do hope and beleive the Lord hath a remnant amongst yon that fear the Lord, and do what you do in the integrity of your Souls, which that prophesie shall be fulfilled upon, *Isa.* 29.24. *They also that erred in Spirit, shall come to understanding, and those that murmured shall learn Doctrine.* This I have faith in, shall be accomplished upon some of you, when many amongst you shall discover themselves what they are now, privately, *then you that have erred in Spirit shall understand*, that is, you shall see that the Devil can, and hath transformed himself into an Angel of Light, *and you that murmured at the way of the Lord shall then learn Doctrine*, Dear Souls whom I love, that have no corrupt ends, but only have the honour of God in your eye, have respect unto al the Commandements of the Lord, and be not lead by the errour of the wicked, be no longer deceived by false Teachers, who as much as in them lies makes the Commandements of God of none effect, read and consider of that text of *Timothy*, that thou maist have such an esteem of the Scriptures, as holy men had of old, 2 *Tim.* 3.15.

3.15.16. and you that are called the Miniſtry, I do exhort you from the Lord, who hath made me ſenſible of the loſſe of Souls, ceaſe from perverting of the way of the Lord; Oh be careful what you ſay, and Preach, leſt the Lord lay the blood of poor Soals upon you, I am not unſenſible of that high confidence that you have of your ſelves, as being ſuch that canno err: Let me perſwade you to lye low in your ſelves, and tremble at the Word of the Lord, his ſayings, precepts, and Commandements contained in Scripture, leſt what I have ſaid be as a witneſs againſt you, in the great day of the Lord, when perſons ſhall not be judged by what they have ſuppoſed light, but by the Words of Jeſus Chriſt, contenr not your ſelves with morality, but worſhip God in Spirit, and not only ſo but in Truth, and truſt in nothing below the blood of Chriſt, to make attonement for ſin, this I ſpeak not to ſtir up prejudiſe againſt you, but to warn you of the danger, which will come upon you if you repent not, and ſhall continue my prayers for ſuch of you that are in the lemits of a Chriſtians duty to pray for.

And unto you my Brethren and Siſters in the Lord Jeſus Chriſt, do not make a wrong application of what I have ſaid, do not think you are in a ſafe condition, barely becauſe you are in the profeſſion of the Truth of the Lord, no friends do not truſt or lean there, for know this if thou haſt been Baptiſed, and if thou eat and drink at Chriſts Table, yet if thou work iniquity thou wilt be ſhut out of the kingdome? Oh my Friends do not hold the Truth in unrighteouſneſs (as ſome did in dayes paſt) but anſwer the end of the Ordinances of the Lord, it is poſſible that ſome may be in that condition, that profeſſe the Truth, as the profeſſing People of the Lord, wherein the 7 of *Ier.* who was punctual in the obſervation of outward things, and yet gave way to ſeveral evils, do not reſt in ſuch a condition, but remember from whence you are fallen, and do your firſt work, Oh my Friends let your lights ſhine before men, that they ſeeing your good works may glorifie your Father which is in Heaven, and let not the enimies of the Truths of God, have no juſt occaſion to ſpeak evil of the way of God, by reaſon of you, but ſtudy to adorne your profeſſion, and unto you my Friends which are a preſſing after the Mark, of the calling in Chriſt Jeſus, go on in that work until you perfect holineſs in the fear of the Lord, and eſteem of the Ordinances of the Lord, never the worſer becauſe men that ſeem to have outward holineſs upon them, ſpeak againſt them, ſee the 2 *Cor.* 11.13.14,15. but do and ſay as the holy *David* in *Pſalm* 119. 126, 127, 128. *I love thy Commandements: above gold, yea above fine gold. Therefore I eſteem thy precepts concerning all things to be right, and I hate every falſe way,* which that we may all do, is and ſhall be the prayer of him that is willing to ſerve you in the Goſpel of Chriſt, according to the Tallent the Lord hath given me, faithful is he that hath promiſed, who hath begun a good work in us, and will carry it on to the day of the Lord.

THE END.

ERRATA,

EPiſtle, *Page* 2. *l.* 10. *r.* and for him, Epiſtle, *Page* 2. *l.* 11. *r.* him for and, *Page* 8. *l.* 22. *r.* arreyes for errour, *Page* 14. *l.* 1. *r.* that for what.

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